# THE ADVISER;

OR

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## BIOGRAPHY.

### A SHORT ACCOUNT OF THE REV. JOHN ELIOT, THE APOSTLE OF THE AMERICAN INDIANS.

MR. JOHN ELIOT was a native of England. He came to New-England in the month of November, 1631, accompanied by a number of *puritans*, who fled from the persecutions of their native country, and braved the dangers of the Atlantic, and the horrors of the howling wilds of America, that they might here attend to, and maintain unmolested, all the pure institutions of the Lord Jesus Christ. Soon after Mr. Eliot's arrival in New-England, he took the pastoral care of a select number of his pious friends, who, about this time, came from England, and settled themselves in the town of Roxbury, near Boston.

Mr. Eliot was eminent for his piety, zeal, and charity. As a minister he was laborious and faithful; his manner of preaching was plain and powerful, accompanied with gracefulness and energy. He would sound the trumpets of God against all vice, with a most penetrating liveliness, and make his pulpit another mount Sinai, where thunderings and lightnings were displayed against the breaches of God's holy law. There was a peculiar fervor in the rebukes he bestowed upon carnality, in the professors of religion; he was then a Boanerges, and spake as many thunderbolts as words.* There was usually in his sermons much of Christ; he would mention that name in his discourses, with a frequency like that with which St. Paul uses it in his epistles, and he could say with the apostle, *I determined to know nothing but Jesus Christ.*

As a Christian and a minister Eliot shone with peculiar lustre; but it is by the memorable titles of *Evangelist*, and the *Apostle of the American Indians*, that he has chiefly been signalized. In the discharge of these offices, the energy and benevolence of his comprehensive mind had a wide field for their exertion; at once to civilize and Christianize a race of men over whom the prince of darkness had an absolute empire,

* Quot verba, tot fulmina.

who were fierce and savage, who were grossly ignorant, and strongly attached to their superstitious customs, was a work of no small magnitude, and argued more than common sentiments in the undertaker; but the faith of an Eliot could encounter it. It appears that no other beside the Holy Spirit of God first moved him to the blessed work of evangelizing these perishing Indians; but when the work was begun, he received considerable encouragement; good men applauded the undertaking; the ministers especially encouraged him, and those in the neighborhood of Roxbury supplied his pulpit, in part, during his absence. There was also a liberal contribution made in England for the promoting of this pious work. What appears, besides, to have encouraged Mr. Eliot in his undertaking, was the *possibility* of the American Indians being the posterity of the dispersed and rejected Israelites, concerning whom our God has promised that they shall yet be saved, by the deliverer coming to turn away ungodliness from them.* Not unwilling to believe this, the Indians were more beloved by Eliot for their supposed father's sake; and the fatigues of his travels went on the more cheerfully because of such possibilities.

The first step which he judged necessary to be taken was, to learn the Indian language, which he did, by hiring a native to teach him, and, with laborious care and skill, he reduced the language to a grammar, which he afterwards published. Having acquired a knowledge of the language, he began, in the year 1646, to preach the gospel of our Lord Jesus Christ to these desolate outcasts. His first discourses to them were well received; it was his wisdom that he began with them upon such principles, as they themselves had already some notion of, such as an heaven for good, and a hell for bad people when they died. It broke his gracious heart within him to see what floods of tears fell from the eyes of several among these degenerate savages, at the first addresses he made to them. Having begun this great work of teaching the Indians, incredible were the hardships he endured, in the prosecution of it. His own words, in a letter addressed to a friend, are, "I have not been dry, night nor day, from the third day of the week, unto the sixth, but so travelled, and, at night, pull off my boots, wring my stockings, and on with them again, and so continue, but God steps in and helps. I have considered the word of God, in 2 Tim. ii. 3. "Endure hardships as a good soldier of Christ."

It was one of his chief cares to bring the illiterate Indians into the use of schools and books.—He quickly procured the benefit

* He saw the Indians using many parables in their discourses, much given to the anointing of their heads, much delighted in dancing, especially after their victories, computing their time by nights and months, giving dowries for wives, and causing their women to dwell by themselves at certain seasons, and accustoming themselves to grievous mournings for the dead; all which were usual among the Israelites. He saw also the judgments denounced against the Israelites strangely fulfiled on the Indians, &c. &c.

of schools for them, where many of them learned to read and write. Several of them received a liberal education, in the college, and one or two took their degree with the graduates. It was his chief desire, that the sacred scripture might not be hidden from them. He, therefore, with vast labor, translated the Holy Bible into the Indian language.* The Bible being justly made the leader of all the rest, a little Indian library quickly followed. *Primers, Grammars, the Practice of Piety, Baxter's Call to the Unconverted, some of Shepard's works,* with such *Catechisms* as there was occasion for, were printed in the Indian language.

The Indians, who had felt the impressions of Eliot's ministry, were distinguished by the names of *praying Indians*, and they were quickly desirous of a more settled way of living conformable to the manners of the English. At several places they combined and settled; the place of greatest note among them was Natick. Here, in the year 1651, they compacted themselves into a town, and first applied themselves to the forming of their civil government. In this Mr. Eliot assisted them, and on a solemn fast made a public vow, "that seeing these Indians were not prepossessed with any form of government, he would instruct them into such a form as we had written in the word of God, that so they might be a people, in all things, ruled by the Lord." Accordingly he expounded to them the 18th chapter of Exodus, and then they chose rulers of hundreds, of fifties, of tens, and entered into a covenant to give themselves and their children unto God to be his people. On this occasion Mr. Eliot expressed himself in the following manner: "God will bring nations into distress and perplexity, that so they may be forced unto the scriptures; all governments will be shaken, that men may be forced at length to pitch upon that firm foundation, the word of God."†

After the Indians had settled in their towns, they abandoned that polygamy which had been common among them. They made severe laws against fornication, drunkenness, Sabbath breaking, and other immoralities. They were then desirous of having the establishment of a church order among them, with the several ordinances and privileges of a church communion. This was granted, and Mr. Eliot administered baptism and the holy supper among them.

Although Mr. Eliot had abundant success in his labors, yet he frequently labored under much opposition and hindrance in his work. The principal opposition was from the Sachems or Indian princes. These, generally, did all they could to hinder their subjects from receiving the gospel. Mr. Eliot would say, "Such Indians are naught, and the reason they are bad is, because their

* This Bible was printed at Cambridge, and was the first that was ever printed in America.

† This prophecy (if it may be called one,) appears to be fulfiling, as far as it respects the perplexity of nations, and shaking all governments. The *shock* is felt in a greater or less degree in every quarter of the globe. Whether this will drive men to that firm foundation, *the word of God*, is yet to be known.

Sachem is bad, and careth not to pray unto God." The reason that the Sachems were opposed to the gospel was, because they feared that religion would deprive them of the tyranny they exercised over their people, and oblige them to a more mild and gentle government. Mr. Eliot, *alone* in the wilderness, has sometimes been treated in a very threatning manner by these tyrants; but God inspired him with so much resolution as to tell them, "I am about the work of the Great God, and my God is with me, so that I fear neither you, nor all the Sachems in the country: *I'll go on, and do you touch me if you dare!*" Upon which, the stoutest of them have shrunk and fell before him.

The same spirit that inspired Eliot, inspired others, also, to prosecute the work of rescuing the Indians from their worse than Egyptian darkness. His fellow laborers in the Indian harvest were also greatly successful. It was at one time computed, that on Martha's Vineyard alone, there were fifteen hundred seals of their ministry.

In a letter, containing an account of Mr. Eliot's labors among the Indians, which was dated at Boston, in 1687, and sent to Utrecht, there is this passage:—"There are six churches of baptised Indians in New-England, and eighteen assemblies of Catechumens, professing the name of Christ. Of the Indians there are four and twenty who are preachers of the word of God, and, besides these, there are four English ministers, who preach the gospel in the Indian tongue."

Mr. Eliot lived to an advanced age; his infirmities caused him to resign his pastoral charge of Roxbury, a few years before his death, into the hands of a successor, who was appointed at his own earnest request. He was about eighty-six years of age, when his Lord received him to an eternal rest.

*Miss. Mag.*

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# *COMMUNICATIONS AND SELECTIONS.*

## ESSAYS ON RELIGIOUS SUBJECTS.

(Continued from Page 167.)

### ESSAY V.

*Some reasons assigned why Christians so frequently neglect their duty to the souls of the impenitent.*

AN ardor to use proper means for the salvation of souls is much wanting, and the duty of Christians in this particular is greatly neglected. And why?

1. Because they live no better themselves.

How often christians are heard to say, "others see faults in us, how can we go and reprove them.

With beams in our own eyes we are unprepared to pull motes from the eyes of others. They say what cold, stupid lives we lead, how backward we are to perform duty; how conformed to the world, how inconsistent our conduct is with our profession. If we warn and reprove them, they will turn upon us and say, we live as well as you live. Physician heal thyself." Christian, does not your own life often prevent your exhorting sinners to turn and live? Is not your own life one reason, why you are no more faithful to them? Hence your lives are so deficient you hedge up your own way, and render it, in your own view, impossible. On this account do you not often make yourselves believe you are excusable for the neglect of duty?

But remember the neglect of duty is a sin. A wicked life will never excuse the neglect of duty. One sin will never justify the commission of another. Will it justify you, at the bar of your Judge, to plead, that you neglected your duty, because your own life was so stupid and wicked? No, if you are faulty, if you have beams in your eyes, cast them out, confess your faults, reform and make strait paths for your feet, that you may walk and not stumble. This is your immediate duty.

2. Another reason, why duty is so neglected, is that a measure of infidelity remains in every christian's heart. Do you fully believe the solemn realities of eternity.—If you saw a person, in danger of being destroyed by fire, would you not tell him his critical situation, urge him to flee from it, and hasten to pull him from the devouring flame? If you as fully realised the danger in which the impenitent live, every moment exposed, not to temporal, but endless flames, would you not cry to them to flee to the ark of safety? How little are these eternal scenes which await the wicked realised by them! How little are they realised by christians! If saints by faith as fully realised the things of another world as they might, and ought, and as Paul did, they would be more engaged to be a means of their salvation, than they are to preserve them from the greatest temporal evils and judgments. It is by faith that unseen things are felt. When faith is weak the great things of a future world make so little impression and a zeal to arrest the attention of the impenitent is so cold that but little is done to promote their final felicity. But if the christian's faith was as strong as the apostle Paul's faith, the unrenewed would be importuned daily, with a fervent spirit, to attend to their immortal interest. Hence the reason why saints do no more to keep the attention of sinners alive to the objects of eternity is the weakness of their faith, or remaining unbelief. Oh, how much reason has every christian to cry, "Lord, I believe, help thou mine unbelief."

3. Another reason is the want of more love for their souls.—— Consider how natural affection will make persons labor, day and night; endure pain; expose themselves to dangers; and spare no trouble to render their relatives honorable, rich and happy.

Consider how a love of property stimulates persons to cross the ocean, to risk their lives, surmount obstacles, and encounter difficulties If your love for precious souls was half as strong, your exertions for their salvation would greatly exceed what is common, at this day, and prove the means, with God's blessing, of saving many from death. This is so plain that no person, who has the least candor can deny it.—Love will perform great things. How much would be done to excite the wicked to secure seats in the heavenly mansions, if every saint's heart were warmed with love for their souls. Hence they are left to perish through want of love for their highest good.

4. A disposition to please men is a cause of the neglect of duty to sinners. You are afraid plain dealing will offend them. You fear you shall excite their ill will; and have to suffer their scoffs and derisions. To avoid all this you omit your duty to them. Had you rather they would perish, than offend them? Do you value your own name above their souls? Had you rather have them curse you in hell forever, than endure their scoffs here for a few days? Had you rather a sick friend would die, than offend him with a nauseous medicine? If these are your feelings where is your love for immortal souls.

5. Bashfulness is another reason. Bashfulness is an operation of pride. It is a fear of doing something which will mortify us. Many are afraid to speak to perishing sinners, lest they should expose their ignorance, or be accounted superstitious and singular.—Yet their bashfulness does not prevent their conversing with the wicked concerning their worldly concerns. And why are you afraid to converse with them concerning their spiritual interest? When you are charged with a neglect of duty to one, at the solemn tribunal of God, will pleading bashfulness justify you?

These are some of the reasons why professing christians do not exhort each other, and the impenitent more frequently and pathetically, than they do, to live a holy life, and in actual readiness for their departure into the world of spirits.—And none of them have any weight. Hence if you neglect your duty any longer, you can have no excuse. Up, and be active in your Master's service, for the time is short, and the day of accounts is at hand.

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*A serious Question, to those who plead for the Propriety of fashionable Amusements.*

YOU contend, that there is a time, or season, in which it is lawful, and even suitable and becoming, for some persons, and especially for those, who are young, to indulge themselves in some of the fashionable vain amusements of the age; a time, when it becomes them to be merry, and to unite with their gay companions, in scenes of festivity, mirth, and frolic. You will confess, however, that the merriment and frolic contended for, would not be suitable, and becoming, nor even lawful, at all times, and under all circumstances. You will even confess, that, at some

seasons, and under some circumstances, it would be exceedingly unsuitable, and unbecoming, and wicked, to indulge in these things. Hence, it must be an important question, at *what* time, and under *what* circumstances, are those things suitable, and becoming? At present, let this question be attended to, in relation to impenitent sinners only. At *what* time, and under *what* circumstances, may it be justifiable, and becoming, in such persons, to indulge themselves in idle merriment, and vain amusements?—Would such things be suitable and becoming in the house of mourning? You answer, "No." Would they be suitable in the chambers of the sick, and the dying? "No, certainly." Would you allow them, in the dungeon of the condemned malefactor? Still, with an emphasis, you answer, "No." But why? "Because this is a scene of deep solemnity; a scene of sorrow; a scene, which may well cause the heart of benevolence to bleed." Would you, then, think it suitable and becoming in the condemned malefactor himself, to indulge in idle levity, and to go, dancing, to the place of execution? With a glow of indignation, your are ready to refuse an answer to a question, which you almost think an insult to your understanding, or to your feelings. If, then, thus indulging himself, he should be interrupted, and tenderly reminded of the scene before him, would you think it impertinent? You say, "Nothing could be more proper. It is surely a time, when his whole attention should be fixed, on the awful realities of the eternal world." Let us, then, attend to another case. Here are a number of persons, in the bloom of youth, and in the vigor of health. They are not visited, at present, with temporal calamity, of any kind. The sun of worldly prosperity shines upon them, and upon their respective families, in unclouded splendor. Anxiety is banished from their minds, and they are gay and cheerful as the lark, which salutes the rising morn. Some public and joyful occasion, too, affords them a favorable opportunity for convening together, and uniting in some fashionable vain amusement. Is such the time, then, and are such the circumstances, in which it is suitable and becoming for them to indulge in these things? Without hesitation, you answer, "Yes.—Now let them be merry, let them sing, let them dance. And impertinent must be the man, who would interrupt their joy!"—Yet, these persons are all impenitent sinners. They are so many poor criminals, under the divine government. They are condemned. They have the testimony of the Savior, that *the wrath of God abideth on them.*—They are even now, it may be, on their way to execution.—There is but a step between them and death. There is reason to apprehend, there is but a step between them and everlasting burnings. It may even be, that from the scene of merriment, in which they are now engaging, they may be taken directly to the prison of despair. Surely, here, too, the benevolent heart may well bleed. Yet they are thoughtless, and gay, as though

it were not possible, that any evil should ever come upon them. May we not, then, attempt to alarm them, and to excite their attention to the scenes before them? May we not intimate, that their levity does not *now* become them? You say, "O, no! Interrupt them not! Let them enjoy this scene of innocent amusement!" But, why shall they not be warned of their danger? Why shall they not be urged instantly to flee from the wrath to come? You answer, "There is a time to be merry! There is a time to laugh! There is a time to dance!" I only ask, then, *Is THIS the time?*

TROPHIMUS.

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### THE HOUSE OF GOD A MEAN OF CHRISTIAN IMPROVEMENT.

THE sweet psalmist of Israel has give us a beautiful description of the christian temper, and at the same time a very instructive lesson on the means of christian improvement, when he speaks of the godly, as being "planted in the house of the Lord." This figurative allusion intimates, that the house of God is a place congenial with the feelings of the truly pious—a soil, peculiarly friendly to their growth in grace. It supposes that the things, which are there exhibited, serve to animate their feelings, to expand their graces, and make them resemble very flourishing and fruitful trees. And when we enquire into the purposes, for which the house of God is intended, and to which it should be sacredly devoted, this representation will be found to contain an interesting view of the nature of those affections, by which the children of God are distinguished from the children of this world.

By the house of God is intended any place, which, for the time being, is consecrated to the worship of the great Jehovah.—— Wherever the professed servants of the Lord assemble to perform those acts of social worship, which he requires, there is the house of God; there is the place in which the pious are planted, and by resorting to which, they are made to flourish and to bring forth much fruit.

1. The house of God is a place of *worship*. In entering this consecrated place, we professedly present ourselves before the incomprehensible majesty of heaven and earth. We approach his immediate presence for the purpose of contemplating the infinite distance between creatures and their Creator; of bowing before the throne of his glory, and of calling upon our souls and all that is within us to reverence and bless his great and holy name. Here we are to contemplate the glorious attributes, which constitute his character.—His eternity—self-existence—omniscience—omnipotence—benevolence——justice—truth——mercy and grace should all be present before our minds, and inspire our hearts with the most lively sensations of love, awe, humility, and submission.—Here we are to contemplate his measures and astonishing works, and in view of them to render him the tribute of resigned and thankful hearts. Here we are to revolve in our minds his gracious and unparalleled dispensations to-

ward the children of men, and be prepared to exclaim, with his servant of old; "What is man that thou art mindful of him, or the son of man that thou visitest him!" These things we should contemplate, not merely as creatures, but as sinful creatures.—Canscious of our guilt, and detesting the part we have acted, we should come to take our places in the dust, to shrink as into nothing, while we bow before the eternal all; and, in the exercise of a lively faith to "honor the Son even as we honor the Father." This is the first purpose, for which the house of God is intended. And it is a purpose, which accords most perfectly with the feelings of all, who have tasted that the Lord is gracious. To reverence the adorable Majesty of heaven, to love that glorious assemblage of attributes, which constitutes perfection, to be thankful for the richest of blessings, to submit to the wisest and best of governments, to confess that they are nothing and less than nothing before him, and to exalt the great Redeemer of men, are services, which flow spontaneously from their hearts. And while performing them in the house of God, they could say with truth; Here I am nourished, and here I grow.

2. The house of God is a house of *prayer*. It is expressly so called in the word of God; and, of course, to present united supplications to the Father of all mercies, should be one considerable object in view, whenever we enter that consecrated place. In the house of God we are to lay open our hearts before our Maker; to confess our sins; to acknowledge our dependence;—and to seek his blessing. Here we are to ask for direction to discover the path of duty; for strength to pursue it; for fortitude and firmness to resist temptation; for support under trials; and for an encreasing portion of every christian grace. Here also our compassionate regards towards others should be excited and expressed. Their various cases should be borne on our minds, and, in our hearts, we shouid sympathize with them, while we intercede in their behalf. The whole field of human necessities is to be surveyed, and the whole catalogue of divine blessings, to constitute the substance of our requests, when uniting in the social prayers of the sanctuary. Considering at the same time, our proneness to hypocrisy, we should be cautious, on the one hand, not to mock our God with heartless professions, or petitions for things, which we do not desire; and on the other, not to "ask amiss to consume it on our lusts." We should be cautious also not to ask in our own names, since our best performances are but as "filthy rags," but in the name of our adorable Mediator. Prayer then is one considerable purpose, for which we are to resort to the house of God. And it is a purpose, which accords most perfectly with the feelings of the pious heart. To his own children God hath graciously imparted the spirit of prayer—the spirit of adoption. They delight of course to draw near, and to pour out their hearts before him. Their life, their happiness, their all depends on the intercourse, which, in this

way, takes place between them and him; and in uniting in the social prayers of the sanctuary, they find themselves to be fed and refreshed.

3. The house of God is a place of *instruction.* The example of the apostles, who took occasion in the public meetings to explain the doctrines of the gospel, and to enforce its precepts on the consciences of their hearers, has taught us to consider the house of God in this light. But, it must be confessed, that, in this respect, it does not always answer its purpose so perfectly, as might be wished. Committed, as the preaching of the gospel is, to men of like passions and imperfections with others, we find many introduced or introducing themselves into this sacred office, who are but poorly qualified to act the part of instructors. Some are men of weak minds, incapable of imparting much instruction; some have embraced errors and can do little more than lead astray; some are so grossly ignorant, that their performances are replete with palpable absurdities; and some are so negligent, and give themselves so little to their work, that their profiting appears in but a small degree. These features, however, it is presumed, are not applicable to the great body of religious instruction at the present day.—In many cases the genuine gospel of the Lord Jesus is preached, as we believe, with primitive simplicity and "in demonstration of the spirit." In many cases, the doctrines of revelation are stated with so much clearness, and proved with such force of argument, that the inquisitive mind is led along with pleasure, into the very depths of divine knowledge. And indeed there are few cases, in which something profitable may not be learned. In the house of God we may generally become more and more acquainted with the great God, and with his Son Jesus Christ;—may acquire a more thorough knowledge of the extent of human depravity, and of the depth of that misery, into which sin has plunged our ruined race;—may receive brighter discoveries of that incomparably gracious method of salvation, which God hath provided;—may become better acquainted with the terms of salvation, as stated in the gospel, and obtain more clear and correct views of the christian temper in all its various branches. To acquire knowledge, there should be a principal object in visiting the house of God.—And I may add, that nothing is better adapted to gratify the desires of the pious mind, than the attainment of this object. Having learned, by an acquaintance with itself, its own ignorance, and having tasted the sweet and refreshing nature of knowledge and understanding, it thirsts for them with longing desires. The more it knows, the more it thirsts, and the more strongly does it become attached to the house of God, as a place of instruction.

4. The house of God is a place, *in which divine truths are sometimes accompanied with divine power:* convincing the wicked of their guilt and danger, and bringing them out of darkness into marvellous light. In the early ages of christianity, the public exhi-

bitions of the apostles were almost constantly attended with such remarkable effects. In innumerable instances their hearers were pricked at the heart, and forced to cry with unaffected anxiety, "Men and brethren what shall we do?"—Many, who had been thoughtless, were awakened; many, who had been abandoned to vice, were alarmed and reclaimed; and many of their bitterest opposers, brought to prostrate themselves at the feet of that despised Gallilean, whom they preached. In many instances the grace of God appears to have been remarkably displayed, and the despised doctrines of the cross made to triumph over all the boasted wisdom of Greece and Rome. Similar have been the effects of a preached gospel, at different periods since that day. Often has it been made the power of God, and the wisdom of God to the salvation of immortal souls. In the house of God many a thoughtless sinner has been alarmed; many a self-righteous hypocrite shaken from his sandy foundation;—many a proud heart humbled, and many a humble, broken heart bound up and healed. These effects are peculiarly grateful to the feelings of a pious mind. With trembling, yet joyful, solicitude, do the friends of the Redeemer wait the issue, when they hear the awakened sinner anxiously enquiring "What shall I do?" And with transports of affection, do they welcome the young believer to their confidence and communion. Anticipating a reiteration of such wished for occurrences, they become habitually attached to the house of God and are oftentimes nourished by the events, which there take place, as with the most grateful and substantial food.

(To be continued.)

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ON PROGRESS IN SIN.

I BELIEVE we may safely declare, that, even of the most wicked men who have lived, there cannot be pointed out one who foresaw, at the beginning of his course, all the crimes which he would commit before he had finished it. His hardihood, great as it may be, could scarcely endure the sight, if all was presented to him in one view. It is by taking a view of detached and divided parts of a long and aggravated course of wickedness, that men become induced to enter it at all. They mark down a limit for themselves, saying, "so far will I proceed in this business." Having reached the first, they place down a second limit still further before them than the first was at the beginning, that they may be allowed to proceed a long time without the trouble of breaking through the second limit, or of fixing down a third to which they may proceed. And yet, how often do we find men representing occasional indulgence in sin as necessary to our infirmities; and as forming a kind of prop against falling into still more grievous offences. They should remember, that when we turn aside into sin, at all, it is like placing ourselves on a descent where we cannot stand still; and where every step increases the rapidity of our motion, till we are unable to hear the voice which would admonish us of our dan-

ger, and still more unable to stop before we have fallen into it. This is but the natural course of things. When men once smother the remonstrances of conscience, they can easily repeat the conquest. Its resistance, like that of a badly tempered spring, becomes more feeble every time that it is overpowered. Access to crime, is like access to a place of difficult approach, it becomes more easy every time the path which leads to it is trodden.

Besides, that same folly which conducts to one crime, will often conduct to another for the sake of concealing the first, or of rendering ourselves safe from those evil consequences which may threaten immediately to follow it. When David committed adultery with Bathsheba, he had little thought of the aggravated guilt into which it would betray him. To conceal the crime, he first acted the part of a deceiver to Uriah. Deceit did not answer his end. Uriah was too faithful a subject, and too brave a soldier, to comply with the request to go home and dwell with his wife, while the Ark, and Israel, and Judah, were abiding in tents. But Uriah must then be destroyed; for if he lives, David's adultery no doubt will be detected, and accordingly, in a fit of desperation, the Prince of Israel gives orders for the murder of his loyal and brave subject; and, as if sporting with the crime, makes him carry in his own hand the sentence of execution. When Peter first denied his master, he had but little thought that he would be led on to repeat the crime again and again; and still less, that he must add oaths and curses to give weight to his lies. When Jacob first consented to deceive his father Isaac, and carry off the blessing from Esau, he would have shuddered at the thought, that he would have to tell the lie again and again—"I *am* Esau—I am thy eldest son, Esau."—But when he had once begun to deceive, it would not do to give back, lest he should both lose his object, and appear a deceiver in the eyes of his father.

Let those who are willing to persuade themselves that they may commit one sin, as the means of preserving themselves from committing others, look at these examples; and let them remember the words of the wisest of men: "The beginning of of strife is as when one leteth out waters; therefore cease from contention before it be meddled with." Comparing the first commission of sin to what many of us may have seen—water which has been dammed up by a mound of earth; a great weight of it is collected together; for a while the current is stopped, and all is still; at length the earth begins to give way; at first the breach may appear but in a single corner, and but a small current runs over; the breach becomes greater and greater, and the stream stronger and stronger; and soon the mound is swept away, and the waters rush on with a violence which nothing can resist.

Reader! reflect, and be persuaded, that such is generally the beginning and ending of deliberate sin. Do you yield to it in one instance?—beware, lest you find yourself unable to check it for ever. You are placing your-

self in a situation, and yielding yourself up to a power which have brought ruin upon thousands. Would you be safe, never yield. Avoid sin as that which carries death in its touch. Is there a solicitation to yield in some case, where every feeling of your heart would incline you to yield, and where there appears every circumstance to alleviate the crime? give up in this case, and perhaps, before the same day has revolved, you shall find yourself involved in some crime, from which at first you would have retreated with alarm, and in which every circumstance shall aggravate your guilt. Surrounded with jovial friends, begin not with levity or intemperate merriment; before you are aware, you may be subdued by your glass; from drunkenness you may proceed to profaneness or wrangling; from either or both of these, you may proceed to lying to conceal your guilt, or to slanders against those who have honesty and firmness enough to tell you of your fault; and from these, unless divine grace has reached your heart, you may proceed to an open and avowed rejection of the gospel, and a wanton abandonment of yourself to every thing evil——And all this may have sprung from intemperate merriment on some occasion of festivity. Who then will doubt the usefulness of the command, or will refuse to comply with that wise rule, "Abstain from every appearance of evil?"

*Chris. Mag.*

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# *MISCELLANEOUS.*

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## FIELD FOR MISSIONARY EXERTION.

THE harvest truly is plenteous, but the laborers are few: pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest. Matt. ix. 37, 38.

Such as are but little acquainted with geography, or who have not attended particularly to the population of our globe, can form but an incompetent idea of the evils sin has produced and of the loud call for fervent supplications and vigorous exertion. The subsequent statement, it is believed is so far from being extravagant, that, if error exist it will be found in its deficiency and not in its excess.

### HEATHEN OR PAGANS

For the most part worshippers of idols, of priests, of the heavenly bodies, &c.

### IN ASIA.

| *Places.* | *Inhabitants.* |
|---|---|
| Samocida, | 1,900,000 |
| Kamtschatka, | 906,000 |
| Japan, | 10,000,000 |
| Adjacent Isles, | 4,955,000 |
| New Holland, | 13,000,000 |
| New Zealand, | 1,140,000 |

| *Places.* | *Inhabitants.* |
|---|---|
| New Ireland, | 2,000,000 |
| The Friendly, Sandwich, Pelew, Society, Kurile, | Islands, 1,300,000 |
| The Philippine islands, | 150,000 |
| The Calamines, in which are some catholics, | 250,000 |
| Thither India, | 50,000,000 |
| Tibet, | 10,500,000 |
| Hindostan, | 110,000,000 |
| Isle of Ceylon, | 2,000,000 |
| New Britain, | 700,000 |
| New Guinea, | 950,000 |
| New Caledonia, | 200,000 |
| Maldives, Java, Borneo, Timor, Sumatra, Celebes, Boutam, PulloLout, Molucca, | Islands in some of which there are many mahometans, 17,000,000 |
| **IN AFRICA.** | |
| Negro land, | 18,000,000 |
| Congo, | 2,000,000 |
| Loango, | 2,000,000 |
| Benguela, | 1,800,000 |
| Angola, | 1,500,000 |
| Mataman, | 2,000,000 |
| Ajan, | 2,500,000 |
| Zanguebar, | 3,500,000 |
| Monoemugi, | 2,000,000 |
| Sofala, | 1,000,000 |
| Terra de Natal, | 2,000,000 |
| Caffraria, | 2,500,000 |
| Isle of St. Thomas, | 10,000 |
| Madagascar, | 1,500,000 |
| **IN AMERICA.** | |
| Brazil, | 15,000,000 |
| Chili, | 2,000,000 |
| Paraguay, | 10,000,000 |
| Amazonia, | 8,500,000 |
| Peru, | 10,000,000 |
| Terra Firma, | 10,000,000 |
| Of negroes in a state of heathenism. | |
| The Little Antilles, contain | 150,000 |
| The Bahamas, | 22,000 |
| The Great Antilles, | 300,000 |
| The Carribbees and other islands, | 400,000 |
| Guiana, | 2,000,000 |
| Terra Magellanica, | 9,000,000 |
| Old Mexico, | 14,000,000 |
| New Mexico, | 15,000,000 |
| Pagans, north of the United States, | 3,000,000 |
| West of the Missisippi, | 4,000,000 |
| Cumberlands Isle, | 10,000 |
| Madre di Dios, | 8,000 |
| Terra del Fuego, | 5,000 |
| Of those who revere the false prophet Mahomet, and who are captivated with the errors of the Koran, there are : | |
| **IN EUROPE.** | |
| Turkey, | 10,000,000 |
| The Tartarys, | 2,000,000 |
| Isles Tenedos, Negropont and Lemnos, | 40,000 |
| Other islands in the Archipelago and Mediterranean, | 800,000 |
| **IN ASIA.** | |
| Turkey in Asia, | 20,000,000 |
| Persia, (sect of Ali) | 22,000,000 |
| Arabia, | 17,000,000 |
| Great Tartary, | 30,000,000 |
| Isle of Maldivis, | 100,000 |
| Isle of Boutam, | 80,000 |
| Scattered through the Indias, | 10,000,000 |
| Scattered through the Asiatic isles, | 2,000,000 |
| **IN AFRICA.** | |
| Egypt, | 2,000,000 |
| Nubia, | 2,500,000 |
| States of Barbary, | 3,000,000 |
| Biledulgerid, | 2,000,000 |
| Zaara, | 800,000 |

Vast numbers of Jews are scattered through Europe, Asia and Africa, and a few through North and South America, on whom, when Moses is read the vail resteth even to this day.

The above statement is drawn chiefly from a work published by Dr. Carey, in the year 1792, entitled "An Inquiry into the obligations of Christians to use means for the conversion of the Heathen." It has been corrected as far as practicable by the works of geographers, travellers and navigators who have written since that time. Dr. Carey an-

nexes to his survey, of which the preceding is but a small part, the following judicious and interesting observations.

First, The inhabitants of the world amount to about seven hundred and thirty-one millions; four hundred and twenty millions of whom are still in pagan darkness; an hundred and 30 millions the followers of Mahomet; an hundred millions catholics; forty-four millions protestants; thirty millions of the Greek and arminian churches, and perhaps seven millions of Jews. It must undoubtedly strike every considerate mind, what a vast proportion of the sons of Adam there are, who yet remain in the most deplorable state of heathen darkness, without any means of knowing the true God, except what are afforded them by the works of nature; and who are utterly destitute of the knowledge of the gospel of Christ, or of any means of obtaining it. In many of these countries they have no written language, consequently no bible, and are only led by the most childish customs and traditions. Such, for instance, are all the middle and back parts of North America, the inland parts of South America, the South Sea islands, New Holland, New Zealand, New Guinea; and I may add Great Tartary, Siberia, Samojedia, and the other parts of Asia contiguous to the frozen sea; the greatest part of Africa, the island of Madagascar, and many places beside. In many of these parts also they are cannibals, feeding upon the flesh of their slain enemies, with the greatest brutality and eagerness. The truth of this was ascertained, beyond a doubt, by the late eminent navigator, Cook, of the New Zealanders, and some of the inhabitants of the western coast of America. Human sacrifices are also very frequently offered, so that scarce a week elapses without instances of this kind. They are in general poor, barbarous, naked pagans, as destitute of civilization, as they are of true religion.

Secondly, Barbarous as these poor heathens are, they appear to be as capable of knowledge as we are; and in many places, at least, have discovered uncommon genius and tractableness; and I greatly question whether most of the barbarities, practised by them, have not originated in in some real or supposed affront, and are therefore, more properly, acts of self-defence, than proof of inhuman and blood-thirsty dispositions.

Thirdly, In other parts, where they have a written language, as in the East Indies, China, Japan, &c. they know nothing of the gospel.* The jesuits indeed once made many converts to popery among the Chinese; but their highest aim seemed to be to obtain their good opinion; for though the converts professed themselves christians, yet they were allowed to honor the image of Confucius their great lawgiver; and at length their ambitious intrigues brought upon them the displeasure of government, which terminated in the suppression of the mission, and

* Much has, of late, been done in the east by the missionaries of Christ; and we hope God is about to exhibit still greater testimonies of his power and compassion.

almost, if not entirely, of the christian name. It is also a melancholy fact, that the vices of Europeans have been communicated wherever they themselves have been; so that the religious state of even heathens has been rendered worse by intercourse with them!

Fourthly, A very great proportion of Asia and Africa, with some part of Europe, are *mahometans;* and those in Persia, who are of the sect of *Hali*, are the most inveterate enemies to the Turks; and they in return abhor the Persians. The Africans are some of the most ignorant of all the mahometans; especially the Arabs, who are scattered through all the northern parts of Africa, and live upon the depredations which they are continually making upon their neighbors.

Fifthly, In respect to those who bear the christian name, a very great degree of ignorance and immorality abounds amongst them. There are christians, so called, of the Greek and arminian churches, in all the mahometan countries; but they are, if possible, more ignorant and vicious than the mahometans themselves. The Georgian christians, who are near the Caspian Sea, maintain themselves by selling their neighbors, relations, and children, for slaves to the Turks and Persians. And it is remarked, that if any of the Greeks of Anatolia, turn mussulmen, the Turks never esteem them, on account of their being so much noted for dissimulation and hypocrisy. It is well known that most of the members of the Greek church are very ignorant. The papists also are in general ignorant of divine things, and very vicious. Nor do the bulk of the church of England much exceed them, either in knowledge or holiness; many errors, and much looseness of conduct, are to be found amongst dissenters of all denominations. The lutherans in Denmark are much on a par with the ecclesiastics in England;—and the face of most christian countries presents a dreadful scene of ignorance, hypocrisy, and profligacy. Various baneful, and pernicious errors appear to gain ground, in almost every part of christendom; the truths of the gospel, and even the gospel itself, are attacked; and every method that the enemy can invent is employed to undermine the kingdom of our Lord Jesus Christ.

All these things are loud calls to christians, and especially to ministers, to exert themselves to the utmost in their several spheres of action, and to try to enlarge them as much as possible.

*Evan. Intel.*

## TRACTS.

WE are happy in learning that the distribution of Tracts has already arrested considerable attention, not only in foreign countries but in Vermont and many other parts of the United States. The following seasonable Address on that important and interesting subject we cheerfully transfer to the Adviser.—*Editors.*

### *An* Address *to Christians on the duty and utility of distributing Religious Tracts.*

IT is the business of a christian *to do good.* When the Savior was on earth he spent all

his time in this glorious employment. In this trait of his character all his disciples will rejoice to imitate him. It will therefore be an enquiry frequently present to the mind of a christian; "What more can I do to diminish the misery, and increase the happiness of my fellow creatures?" Anxious to answer this question by his conduct, he will relieve the wants of the poor, comfort the afflicted, and mitigate, as far as he can, the sorrows of the distressed. Nor will he stop here. Regarding sin as the cause of all misery, and a state of favor with God as the only means of permanent enjoyment, he will earnestly seek for opportunities of contributing to rescue miserable sinners from the jaws of the devourer; he will rejoice in being an humble instrument of awakening the stupid, encouraging the faint-hearted, or exciting the saint to more ardent zeal, and more vigorous piety. In this state of mind, he will look around him, and strive to discover some means hitherto untried, by which he may accomplish these glorious and desirable purposes. And while his soul is warmed by this exertion, he will be apt to say, "Why have I been hitherto so sluggish? Lord, quicken my endeavors hereafter, and when inclined to slacken in my exertions, may I reflect upon thy life of benevolence, and thy sufferings on the cross."

To the considerate man, desirous of doing all the good in his power, few means will appear to promise more utility, than the dispersion of religious Tracts.

As many zealous followers of the Redeemer have never turned their attention to this subject, it may be well to state some obvious reasons why every lover of the souls of men should enter into it with spirit, as an easy method of accomplishing great and beneficial purposes.

But first we would explain what is here meant by a Religious Tract. We mean a short, plain, striking, entertaining, and instructive exhibition in writing of some of the great truths of the gospel.

A Religious Tract should be *short*, that it may not weary the reader, and may not overcharge minds not much habituated to reflection; *plain*, that the dimmest eyes may see the light, and that none may mistake error for truth; *striking*, that it may make a deep and lasting impression; *entertaining*, that all those into whose hands it comes may be allured to read; and *instructive*, that the labor of perusing may be abundantly compensated. In order to possess this latter quality in the greatest perfection, it should be full of thoughts, and those should be solemn and important. The mind should be led in every tract to some just views of the great salvation through Jesus Christ. There should be nothing but *pure truth*, entirely unconnected with any attempts to build up human systems, or to proselyte adherents to any sect. That such tracts ought to be distributed by christians we urge from the following considerations.

1. Such a deed of charity, is *a probable means of doing good.*—Truth is the great instrument of moral good in this world. He who disseminates truth, therefore

is a benefactor to mankind; especially he who disseminates such truths as are necessary to deliver men from sin, and unite them with Christ. The doctrines of the gospel are transcendently important, and they must, in the very nature of the case, be known, before any of their blessed effects can be produced. Is it not highly *probable*, then, that if they are published in small tracts, and put into the hands of the ignorant they may produce good effects? Preaching is not the only method of instruction. There are some peculiar advantages in reading. A book can be perused at leisure; it can be consulted in the hour of retirement and solitude; every expression it contains can be weighed, and compared with knowledge previously acquired, and with the word of God. Is it not to be expected, that some careless souls may be awakened by a perusal of a judicious illustration of those truths, which are able to make men wise to salvation? Is it not to be hoped, that some who have begun to examine the truth and to enquire what they shall do to be saved, may be led by these means to continue their inquiries, and embrace the gospel?

But it cannot be doubted, that many pious people, who have not useful religious books in their possession, will receive great benefit from reading such tracts as have been described; and it is surely no trifling consideration to increase the comfort, joy, hope, and love of the humble believer. Every sincere exertion to communicate knowledge, strength, and confidence to our fellow christians, is a very acceptable service to the church, and the subject of it will not be forgotten, in that day when God maketh up his jewels.

2. It is *an easy way of doing good*. Every man has not the talent of conversing upon important subjects, especially upon subjects so ungrateful to the natural heart, as the great truths of the gospel are. Those who do possess this talent, have not the opportunity and the leisure which are requisite to converse with all they have intercourse with. But any man can say, "My friend, read this little book, and let me know what you think of it;" or, "You will here find a subject treated of, in which we are all deeply interested." Thus you may convey instruction, and reproof to many a soul which would otherwise have remained entirely careless and stupid.—The truths thus brought to the mind, will also be more correct in general, than they could be, if expressed in a hasty conversation.

3. It is *a cheap way* of diffusing religious knowledge.—— Tracts cost but a little; much less than almost any thing else which promises equal utility.—Pamphlets which contain 24 pages, or about as much as two sermons of moderate length, are afforded for the small sum of two and a half cents, or forty for a dollar. One of these may contain matter of great value, of saving efficacy. It may be preserved for months and years, and read again and again with increased profit. We think it not much to bestow a few cents upon a beggar, or to spend them in trifling indulgencies; how can we then grudge religious truth

to the ignorant who are perishing for lack of vision. Thus by a very small sum laid out in this way, many sinners may be affectionately urged and entreated to flee from the wrath to come, and to lay hold on the hope set before them. If we consider for a moment, in how many comparitively useless ways we dispose of property, how often we act the part of unfaithful stewards, and how much we are inclined to gratify ourselves and neglect the welfare of our brethren of the human race, we shall probably be influenced by the reflection, that so small a sum should do so much good.

4. It is not so *likely to give offence* as many other ways of doing good People are often led to suppose, that if a person begins to converse with them on religion, he assumes a superiority over them, and virtually says, that he is wiser and better than they. This opinion of their's however erroneous, may prevent them from listening to what he has to say. But when a *book* is read, the thought that it was composed by some wise and good men so far from being disgusting, is a reason why it should be read with attention. When a sinner's heart and feelings are described in a book, he is convinced there is truth in the description, as it comes from a person altogether ignorant of his individual character. When he perceives the anxiety of a stranger for his happiness and salvation, he will be apt to give a patient hearing to that which is offered with so benevolent an aspect, and aims to effect so desirable an end. He may read without prejudice, and receive such impressions of the truth as will never be effaced.

5. It is a way of doing good *very extensive in its use.* It takes much time to converse at length on the subject of religion; but a tract can be given away, and God's blessing asked upon it in a moment. Some gentlemen who enter with earnestness upon the distribution of tracts, always keep a selection by them, and whenever they see a person who would probably derive benefit from the perusal of religious truth, they dispose of such a tract as is suited to his character. If they go a journey, tracts compose a part of their baggage; and whenever they visit the poor, this branch of their charity is not forgotten. When it is considered that one tract can be read by all the members of one family, and then lent to another, it may be easily conceived that extensive good may be done in this way to the souls of men by a single benevolent person. How much then would be accomplished by the united exertions of Christians generally. How much sin would be prevented, and how many souls would be induced to apply for salvation through the atonement of "the Lamb of God which taketh away the sins of the world." If a person doubts his own ability to find proper objects of charity, (though such a case can hardly be supposed,) he may purchase tracts, and leave them for distribution with some discreet person, a clergyman, for example, who will find opportunities to dispose of them in a more satisfactory manner, than he could do himself. They may also be sent in great numbers into new coun-

tries, and into parishes destitute of regular preaching, where they will be very acceptable, as well as very useful.

Were it necessary to add to the foregoing arguments in favor of the distribution of tracts, we might bring to view many instances in which great good has been done to individuals, even lasting changes wrought upon their minds, only by reading a penny leaf or perusing a small tract.

THE INFIDEL NOVICE CONFOUNDED.

MEN of infidel principles are sometimes as ignorant as they are impertinent. One of this sort was making himself merry in a large company at the expense of the Scriptures, and told his companions that he could prove the prophet of the Christians (as he called Christ) mistaken, even upon the most common subjects. After awakening the curiosity of the company, he thus gratified it. "Christ says that *old bottles* are not so strong as new (alluding to Matt. ix. 17;) and therefore if new wine is put into *old bottles* it will break them. Now don't every body know that old glass is just as strong as new: for whoever heard that glass was the weaker for being old?" A clergyman in company, who had been made the butt of his wit, gently reproved the ignorance and folly of this witling, by asking him if he understood Greek. "Greek, Sir! no, Sir, but what has Greek to do with it? a bottle is a bottle, whether it be in Greek or English: every body knows that an old bottle is just as good and as strong as a new one." "Not quite, Sir," replied the other, "if they are made of leather or skins, as the fact was as to the bottles Christ speaks of, as the Greek name imports; and indeed it is so in many countries, even to this day, that people use skins by way of vessels to contain wine." On which side the laughter of the company turned is not very difficult to conceive. We may here learn that the knowledge of the original languages in which the scriptures are written is of no small utility to a christian minister.

*Buck's Miss.*

ETERNITY.

"WHEN I endeavor to represent eternity to myself, I avail myself of whatever I can conceive most long and durable. I heap imagination on imagination, conjecture on conjecture. First, I consider those long lives which all men wish, and some attain. I observe those old men who live four or five generations, and who alone make the history of an age. I do more: I turn to ancient chronicles, I go back to the patriarchal age, and consider life extending through a thousand years; and I say to myself, all this is not eternity, all this is only a point in comparison of eternity. Having represented to myself real objects, I form ideas of imaginary ones. I go from our age to the time of publishing the gospel, from thence to the publication of the law, from the law to the flood, from the flood to the creation; I join this epoch to the present time, and I imagine Adam yet

living. Had Adam lived till now, and had he lived in misery, had he passed all his time in a fire, or on a rack, what idea must we form of his condition? At what price would we agree to expose ourselves to misery so great? What imperial glory would appear glorious were it followed by so much woe? Yet this is not eternity; all this is nothing in comparison of eternity! I go farther still. I proceed from imagination to imagination, from one supposition to another. I take the greatest number of years that can be imagined. I add ages to ages, millions of ages to millions of ages. I form of all these one fixed number, and I stay my imagination. After this I suppose God to create a world like this which we inhabit. I suppose him creating it, by forming one atom after another, and employing in the production of each atom the time fixed in my calculation just now mentioned! What numberless ages would the creation of such a world in such a manner require! Then I suppose the Creator to arrange these atoms, and to pursue the same plan of arranging them as of creating them. What numberless ages would such an arrangement require! Finally, I suppose him to dissolve and annihilate the whole, and observing the same method in this dissolution as he observed in the creation and disposition of the whole.—What an immense duration would be consumed! Yet this is not eternity; all this is only a point in comparison of eternity!"

*Saurin.*

## FRAGMENTS.

### CONTENTMENT.

HUMILITY is the mother of contentment.

The deeper your self-abhorrence, the easier is self-resignation.

They that deserve *nothing* should be content with *any thing*.

Bless God for what you have, and trust God for what you want.

We must commit our souls to God's keeping, and submit ourselves to God's disposing.

We should obey his revealed will, and then be resigned to his providential will.

If we cannot bring our condition to our mind, we must labor to bring our mind to our condition.

Neither contentment nor discontentment arises from the outward condition, but from the inward disposition.

If a man is not content in that state he is in, he will not be content in any state he would be in.

*Mason.*

### APT REFLECTION.

THE multitude not only do wrong, but make those, who are wiser ashamed to do right.

*Burgh.*

### DIVINITY OF CHRIST.

TWO gentlemen were once disputing on the divinity of Christ. One of them, who argued against it, said, "If it were true, it certainly would have been expressed in more clear and unequivocal terms." 'Well,' said the other, 'admitting that you

believed it, were authorized to teach it, and allowed to use your own language, how would you express the doctrine to make it indubitable?" "I would say," replied the first, "that Jesus Christ is *the true God.*" 'You are very happy,' rejoined the other, 'in the choice of your words; for you have happened to hit upon the very words of inspiration. St. John, speaking of the Son, says, "This is *the true God*, and eternal life."

*Miss. Mag.*

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DOCTRINES OF GRACE.

THE late lord B——e, the celebrated infidel, was one day reading in Calvin's Institutions. A clergyman of his Lordship's acquaintance coming on a visit, Lord B. said to him, "You have caught me reading John Calvin. He was indeed a man of great parts, profound sense, and vast learning. He handles the doctrines of grace in a very masterly manner." "*Doctrines of grace!*" replied the clergyman. "The doctrines of grace have set all mankind together by the ears!" "I am surprised to hear you say so," answered lord B.; "you, who profess to believe and to preach christianity. Those doctrines are certainly the doctrines of the bible, and if I believe the bible, I must believe them; and let me seriously tell you, that the greatest miracle in the world is, the subsistance of christianity, and its continued preservation as a religion, when the preaching of it is committed to the care of such unchristian wretches as you." *Buck.*

## ANECDOTES.

THE DRUNKARD RECOVERED.

THE late R. P. of W. was for some time awfully ensnared by the sin of drunkenness; but was at length recovered from it in the following singular way: he had a tame goat, which was wont to follow him to the alehouse which he frequented;—one day, by way of frolic, he gave the animal so much ale, that it became intoxicated.—What particularly struck Mr. P. was, that, from that time, tho' the creature would follow him to the door, he never could get it to enter the house. Revolving this circumstance in his mind, Mr. P. was led to see how much the sin by which he had been enslaved had sunk him beneath a beast, and from that time became a sober man. *ib.*

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THE SWEARER REFORMED.

THE late Rev. Wm. Romaine, of London, in crossing the Black Friar's-bridge, came up with a man who, in a style of unusual and fearful impiety, called upon God to "*damn his soul, for* Christ's *sake!*" Mr. Romaine, laying his hand upon the blasphemer's shoulder, said; "*My friend, God has done many things for Christ's sake; and perhaps he will do* THAT *too;*" and passed on. The reproof, quite as original as the imprecation, went to the wretch's heart; and was the occasion of his "turning from the power of Satan unto God," and becoming an exemplary follower of that Redeemer whom he had been in the habit of insulting.—

"A word spoken in due season, how good is it!" The power of JESUS to save, how mighty! His grace, how free!—*Chris. Mag.*

CANITZ.

A little before his death Canitz, the German poet, desired to be led to the window, which he opened: Having gazed some minutes on the rising sun, he exclaimed "O, if the view of a part of the creation can be thus beautiful and reviving, how infinitely delightful must be that of the Creator:" he spoke and died.

*Evan. Intel.*

# *RELIGIOUS INTELLIGENCE.*

EXTRACT OF A LETTER FROM THE REV. LYMAN BEECHER, DATED EAST-HAMPTON, LONG ISLAND, APRIL 1, 1809.

MY DEAR BROTHER,

I ENTIRELY concur with you in opinion respecting the duty and usefulness of communicating to christian churches what God has done for us.—I feel the more sensibly on this subject, because similar communications from New-Jersey and New-England seem to have been eminently instrumental through the mercy of God, in the commencement of the joyful day which we now behold.—Oh, that these tidings of mercy from our island, may call forth among you, the thanksgivings of many: and that speedily we also may be comforted in hearing of your prosperity, with the like consolation wherewith we are now permitted to comfort you.

The town of East-Hampton, contains about 1500 souls, and is composed of one compact street of a mile and half in length, and 5 villages—One to the East, and another to the West of the Town, on the same side of the island. Two on the North side, and one village of *free blacks* not far from the body of the Town. The first appearance of a special work of God commenced about the middle of the last summer, at a village on the north side, 5 miles from the town and contiguous to Gardner's Island, where the blessed work began about the same time—Next there began to be some tokens of the Divine presence in the town; and finally the week preceding and following the first of January the rain of righteousness began to fall suddenly and copiously upon the town and all the villages.—In one village consisting of ten or twelve families, there were six or seven persons (chiefly of middle age and heads of families) hopefully converted to God, the first week the work visibly began, besides numbers convinced of sin, and every soul in the village arrived at years of discretion deep-

ly solemnized.—In this village, at another on the North side, and at the village of free blacks, for about one week it was Sabbath every day. It was a time of wonder and joy and praise.—Since this sudden and universal spread of the work, it has contined in a more gradual manner to progress, so that every week from the first of January to this time, there have been instances of hopeful conversions. The minute wonders of this work, arising from a knowledge of antecedent characters and other local circumstances (and which are often the greatest wonders) cannot now be told.—Indeed, it is the incommunicable privilege of those who are blessed with such a day, to behold and admire all its attendant glories. The work still continues with great power.—There are quite as many, at this time under apparent convictions as I have known at any preceding period, and three or four instances of hopeful conversion, have also come to my knowledge in the course of the present week. Since the work began, about *one hundred* persons have professed to have found peace with God through our Lord Jesus Christ. Of this number, eighty-six have been added to the church, and we trust that they will be found of the number of those who shall be saved.—The Lord's supper was administered here on the second Sabbath of March: on that day sixty-four persons sat down with us for the first time at the table of the Lord. It was one of the most solemn and joyful days that I ever saw. The consolations of the people of God were neither few nor small. We expect a considerable addition to the church at our next sacramental season.—I shall now make some hasty remarks, calculated to illustrate the nature, and exhibit the blessings of the power of God.—It was preceded by a *Spirit of prayer*—In a few instances at first, and in a greater and greater number, until the work became general. For a long time, as much as a year before it began, we were repeatedly elated with hopeful appearances and disappointed by their decline. The church in general as yet were not awake. But as soon as Zion awoke, she became *terrible as an army with banners*.—She strove with God and prevailed.—The work in general has been silent and (except in the instances before mentioned) a very gradual one. So silently did it go on, and so very different from former revivals, that nearly fifty persons in the congregation, were hopefully converted, before there began to be a general apprehension that a day of God's power was begun. There has been very little panic or terror, but much deep, steady conviction of sin. Several had begun to rejoice in God before it was known to their nearest friends that they were troubled in mind, and, indeed, usually when after conversion the antecedent state of mind was disclosed, it has appeared that the Holy Spirit had brought the commandment home, long before it was known that the persons were wounded in spirit.—The work appears to be a genuine work of the Lord. It is not an indefinable terror, nor sight of hell, that causes alarm.—It is *Sin*.—And peace and joy are found not in

apprehensions of personal safety; but in new admiration of the character of God, and joyful reconciliation to his law and government:—in submission to Jesus Christ, caused by admiration of his divine excellence and admiration of the way of life by his *righteousness* and his *sovereign mercy*. It is by reflecting on these altered views and affections, that hope, cheering hope, begins to dawn in the soul. It has been a day of deliverance to them that were bound and all their life time, through fear of death, subject to bondage—and peculiarly a day of consolation and prayer to the members of the church.—There are few, I believe very few, whose hearts and hands have not been lifted up in the ways of the Lord. I need not add, that it has been a season of uncommon peace and friendship and love. I have never known greater exertions on the part of private christians, especially the elders and other leading men in the church, than have been made the past winter: going from village to village and going, when requested, with their pastor from house to house, to aid by their prayers and sanction by their presence, his exertions and personal instructions. This method of family instruction and personal address, has been signally owned of God and blessed. The doctrine of *total depravity* and the doctrine of *Divine Sovereignty*, preached with the greatest plainness, have not, as some would have predicted, made our people *deists;* but have been singularly blessed to awaken sinners, to edify believers and to promote the gracious work of God. Instead of making *infidels* a leaven of this description, which threatened once to destroy our youth, is now entirely checked in its progress and almost annihilated. Two leading men among us of deistical principles, have been made to bow down. One is now a pillar in the church and the other lies trembling at the feet of Jesus and pleading with many tears for the exercise of his sovereign mercy. A number of active men of more modern education have been raised up to be men of prayer, and to take the place of their fathers, many of whom must soon fall asleep. An unusual number of heads of families are enlisted on the Lord's side and a foundation laid for training up children in the nurture and admonition of the Lord. The sovereignty of God has been remarkably displayed in the varieties of age, ciscumstances and character embraced in this work. About twenty persons of color, it is hoped, have been *washed and made white in the blood of the Lamb.*—And of the white people, persons of all ages and of every class, from the meanest to the most respectable are among the happy subjects of this glorious work. The *worship of God in families* has been promoted by this revival. Among the good effects, the voice of prayer and praise is now heard in dwellings, where it was never heard before.

The same blessed work is rapidly increasing at Bridge Hampton, Sag-Harbor, Southold and Southampton. It is such a day as I believe our churches never saw. Thus, my dear Brother, I have related briefly, as many of the mercies of God to the people

of my charge, as one letter can contain. But if I should attempt to recount what remains untold, they are more than I can number. Eternity, aided by the tongue of men and angels, will never express fully that love and mercy of God which *passeth Knowledge.*

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## FIRST REPORT OF THE BIBLE SOCIETY OF PHILADELPHIA.

(Concluded from Page 183.)

THE managers, conceiving that it would be of importance to obtain a charter called a meeting of the society, to consider and determine upon the propriety of petitioning the legislature of this state, then in session, for an act of incorporation. At this meeting, a memorial, togethwith the draft of a bill, were submitted to the society, which, being considered and approved, were forwarded to the legislature: but the expected success did not attend the application. The failure, it is believed, was chiefly owing to the application having been made at so late a period of the session of the legislature, that there was not time to pay suitable attention to the subject. It will now belong to the society to dispose of this business in that way, which to them may seem best.

As this society owed its existence, in a great measure, to the noble example afforded by the British and Foreign Bible Society, established at London; and as intimation had been given by a respectable member of that society, that a handsome donation would be granted to the first society of a similar kind established in the United States; it was one of the first acts of this society, after its organization, to request their treasurer to give information, through his correspondent in London, of the formation of a Bible Society in this city: and to transmit a copy of its constitution, and solicit the patronage and support of the Bible Society in London. This was done. And it will afford pleasure to the members of the society to be informed, that the treasurer's communication produced a very agreeable impression on the minds of the whole committee of the British and Foreign Bible Society. Without hesitation or delay, they opened their arms to embrace our infant institution, with truly fraternal affection. Instead of one hundred pounds, which this society had been encouraged to hope for, by a unanimous vote of the committee, *two hundred pounds sterling* were given in aid of our funds: and so strong was the tide of their generous affection toward this society, that a much larger sum would have been voted for its use, had they not supposed that our institution was limited in its operation to the state of Pennsylvania.

They express an anxious wish that our plan should be enlarged, so as to comprehend the whole union, in one society. But the managers are of opinion, that when the address of the society shall reach them, together with the explanations which have been directed to be made, they will be convinced that the plan which has been adopted is the most eligible for this country.—

However, the managers believe, that if no similar societies should be formed in any part of this country, then it will be the duty of the society, to extend its arms from Maine to Georgia, and from the Atlantic to the Missisippi.

The managers having now had some opportunity of testing the importance and utility of the plan of the Bible Society, by actual experiment, beg leave to make a few observations on the subject in the conclusion of this report.

The necessity for such an institution has appeared much more evidently to the managers, since, in the course of their duty, they have been led to make particular inquiries into the condition of the poorer class of people in this city, than it ever did before. The deficiency of Bibles has been found to be much greater than was expected; and it is believed to be as great in many other places. The number of families and individuals, who are destitute of a copy of the scriptures is so great, that the whole of the funds in the possession of the society, could be profitably expended in supplying the wants of this city alone: and the opportunities of distributing them in other places are so numerous, that if their funds were tenfold as great as they are, they would still be inadequate to satisfy the demand.

That the institution will be useful, and has already been useful, can be doubted by no one, who values the word of God.—Some hundreds of families are now in possession of a Bible, by means of the society, which never had one before. And it deserves to be mentioned, that the books have commonly been received, with emotion, and strong indications of gratitude; and that the application for them is often earnest and pressing. This alone, it is presumed, will be considered by every contributor as a rich remuneration, for all the expense and labor, to which he may have subjected himself in support of the institution.

But beside the good resulting from the promotion of the chief and direct object of the society, the managers are of opinion that very important and desirable effects will be indirectly produced by this association.

The cordiality and harmony with which christians of so many denominations have united, in prosecuting this important object, cannot fail of being attended with some good effect on all concerned. It is an approximation to that unity and brotherly love among christians which all good men so ardently desire.—At least it will have a tendency to remove prejudices by promoting mutual acquaintance between the members of different religious communities.

The managers do, moreover, believe, that the zeal discovered, and efforts made, by so many persons in this city, of different conditions and professions, to furnish the poor with Bibles gratuitously, will have a happy tendency to induce many to appreciate the sacred scriptures more highly than they have been wont to do; and may dispose those who possess Bibles, but have suffered them to lie neglected in their houses, to peruse them with serious attention.

On the whole, the managers feel it to be a duty, to express their gratitude to the Author of every good gift, for the institution of Bible Societies; and particularly, for the degree of favor which he hath been pleased to manifest to this infant institution. At the same time, they congratulate the society on the pleasing prospects of success which are open before them.—This continent presents an extensive field for the labors of such societies; which, under diligent cultivation and the blessing of heaven, may be expected to yield a copious harvest.

In the present convulsed state of the European continent, perhaps there is no spot upon earth, from which the light of divine truth might be sent forth more successfully, to various and distant parts of the benighted world, than from this city. The institution of a bible society in this place, therefore, must be considered an auspicious event. And the managers do not think that their hopes are too sanguine, when they persuade themselves, that at no very distant period, this society will be found in the foremost rank among those institutions, which piety or humanity has erected for the relief of the indigent, on this continent. And they conclude this report, by declaring it to be, not only the object of their prayers, but their hopes, that before the present generation shall have passed away, the holy scriptures will be read by all the principal nations under heaven: and thus the way be opened for the fulfilment of the prediction of the prophet, "*The earth shall be full of the knowledge of the Lord as the waters cover the sea.*"

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*The annual meeting of the* General Association of Connecticut *was holden at Lebanon on the third Tuesday of June last. The following Extracts from their printed minutes will not, we presume be unacceptable to our readers.*

AN address from the Reverend Messrs. Joseph Lyman, D. D. and Samuel Austin, D. D. in behalf of the General Association of Massachusetts proper, which body they represented, requesting to form a union with the General Association of Connecticut, upon such principles as might be mutually agreed on, was presented and read; and also a copy of the Constitution and proceedings of that Association: Whereupon, the Rev. Messrs. Chase, Selden, Chapin, Latta, and Lyman were appointed a Committee to consider the subject and make report.

The Trustees of the Missionary Society of Connecticut exhibited a Report of their proceedings the last year, which was read and accepted.

The Associational Sermon was preached by the Rev. David Selden, from John xv. 14, which was followed by another sermon delivered by the Rev. Gershom C. Lyman, from Psalm xxv. 11.

The Report of the Committee on the subject of the union between this Association and the General Association of Massachusetts proper, was read and accepted.—Whereupon, *Voted*, That the proposed connection meets the cordial approbation of this body.

*Voted*, also, in order to render the said connection complete, and effectual for the accomplishment of the purposes contemplated, That the following rules be adopted for its regulation; and that the said rules, if acceded to by that Association, or as amended by that body, with the concurrence of the first delegates who shall meet that body from this Association, shall regulate the proposed connection.

1. The General Association of Connecticut and the General Association of Massachesetts proper shall annually appoint, each two delegates to the other.

2. The delegates shall be admitted, in each body, to the same rights of sitting, debating, and voting, with their own members respectively.

3. It shall be understood, that the articles of agreement and connection between the two bodies may be, at any time, varied by their mutual consent.

The Rev. Messrs. Nathan Perkins, D. D. and Henry A. Rowland were appointed delegates from this Association to the General Association of Massachusetts proper, to be convened at the house of the Rev. Samuel Spring, in Newburyport, on Wednesday the 28th of instant June, to act pursuant to the vote of this Association, that the same may be carried into effect.

The following persons were appointed to certify the regular standing of preachers travelling from this into other parts of the United States, *viz.* Rev. Messrs Nathan Perkins, D. D. William Robinson, Benjamin Trumbull, D. D. Matthew Noyes, Joseph Strong, D. D, Isaac Lewis, D. D. David Ely, D. D. Moses C. Welch, Andrew Lee, Samuel J. Mills, Azel Backus, Elijah Parsons, and Nathan Williams, D. D.

The Rev. Peter Starr was chosen delegate to the Convention of Congregational and Presbyterian Ministers in the State of Vermont, to convene at Rutland, on the first Tuesday of September next; and the Rev. Samuel Merwin was appointed his substitute.

*Voted*, That we cordially approve the plan and design of the Connecticut Bible Society, instituted to circulate among the poor the common version of the holy scriptures, without note or comment; and that it shall be our care, both as individuals and as ministers of Christ, to afford that Society such countenance and assistance as we shall, in our several places, find ourselves enabled to bestow.

*Voted*, That we recommend to the several Associations in the State to transmit, by their delegates to the General Association, yearly, in writing, a statement of the situation of their Churches, the state of religion therein, and of the number of members added to their Churches, in the year next preceding the sitting of said Association.

The Committee appointed to prepare a report respecting the state of religion in our Churches and those connected with us, made a report which was accepted and is as follows:

"The General Association have heard, with emotions of ardent gratitude and lively joy, the communications which have been made to them respecting the state of religion in our Churches. The expectations which were excited, by the unusually favorable accounts to the General Association, at their last annual meeting, have been fully answered. The numerous and extensive revivals which then prevailed have, in most instances, continued to progress; and in many places new revivals have commenced. Though in some parts of the State we still find coldness among professing Christians, and great stupidity and boldness among sinners, yet vacant Churches have manifested an unusual zeal to enjoy the institutions and ordinances of the gospel; apparent converts have been greatly multiplied, and hundreds, nay even thousands, have been added to the Church of Christ. We rejoice and give thanks to God, that an unusual spirit of prayer has pervaded, warmed, and animated the hearts and souls of Christians; and this we consider as the chief means of the special sanctifying and saving blessings which have been poured down upon us.—We congratulate each other, our respective Churches, and all the friends of Christianity, upon the animating prospect which now opens to our view."

"By the delegates from the Presbyterian Church, we learn that, in some places within their limits, the special work of God has been very great; though in others coldness and stupidity still prevail, and in a small district a spirit of disorder continues. On the whole, the Presbyterian Church appear to be encouraged and look forward to the renewal of their

efforts with increased ardor and animation."

"By the delegate from the Convention of Vermont we learn that God has there, in some places, been gracious, in the abundant effusion of his holy spirit, and the conversion of sinners; though we are sorry to learn that in many places iniquity continues greatly to abound, and that several ministers have been dismissed from their pastoral charges, within the course of the past year."

"On the whole, upon a review of the Churches within the forementioned limits, we find that Christians have not prayed, nor ministers labored, in vain; that God has, indeed, proved himself to be a prayer-hearing God; that his spirit has descended like rain upon the mown grass; and that the great shepherd and bishop of souls has been gathering sinners into his fold, from the East and from the West, from the North and from the South, and, as we humbly hope, preparing them to sit down with Abraham, Isaac, and Jacob, in the kingdom of God."

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ANNUAL MEETING OF THE MASSACHUSETS MISIONARY SOCIETY.

The tenth annual meeting of the Massachusetts Missionary Society was holden at Boston, on the 30th and 31st days of May last. The meeting was attended by a large number of ministers and other members of the Society. The exercises of the day were introduced by sacred music.—— The throne of sovereign mercy was then addressed, in a solemn and pertinent prayer by the President; after which the report of the Trustees was read by the Secretary.

The Society, having heard and accepted the report of the Trustees, proceeded to their annual business.

The officers of the Society, elected for the present year, are

*Rev. Nathaniel Emmons, D. D. President.*
*Rev Jacob Norton, Secretary.*
*Dea. John Simpkins, Treasurer.*

*The President, Ex officio,*
*Rev. Daniel Hopkins,*
*Samuel Niles,*
*Samuel Spring, D. D.*
*John Crane, D. D.*
*Samuel Austin, D. D.*
*Elijah Parish, D. D.*
*Jonathan Strong,*
*Jacob Norton,*
*Samuel Worcester,*
*Dea. Isaac Warren.*
} *Trustees.*

The public exercises of the occasion were attended on the evening of the first day of the meeting, at the Old South meeting house. The sermon by the Rev. Mr. Worcester of Salem was sentimental, elegant, appropriate, solemn, and highly interesting; the assembly was large and solemnly attentive; and the contribution to aid the benevolent object of the Society more liberal, than on any preceding similar occasion. The first preacher, for the next annual meeting, is Rev. Jacob Norton of Weymouth, the second Rev. Timothy Dickinson of Holliston. The following missionaries have been appointed by the board of Trustees; Rev. Joseph Badger for the year, among the Wyandot tribe of Indians; Rev. John Sawyer, for the year, between Kennebeck and Penobscot rivers; Mr. Thaddeus Osgood, for the year, north-western parts of New-York, and borders of Canada; Rev. Jotham Sewall, six months, destitute parts of Rhode-Island; Mr. —— Kellogg, and Mr. Eliphalet B. Coleman, six months, in the counties of Steuben, Ontario, and Genesee; Mr. —— Hardy, six months, Lake Champlain, and St. Lawrence; and Mr. —— Greely, six months, Nova Scotia.

*Pan.*

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TRACT SOCIETY IN SWEDEN.

A RELIGIOUS Tract Society has just been established at Stockholm. They intend to print tracts in the Swedish, Finlandish, and, if possible, in the Lapiandish language. They have commenced, by printing in the Swedish language two of the London Society's tracts, viz. "The Great Question answered," and the "Account of James Covey."

They hope soon to print some in the Finlandish tongue, as there is the most pressing necessity in Finland, which is likely to become the seat of war; and it is very desirable that the poor suffering inhabitants may enjoy the consolations of religion in their hearts.

It has been through the influence of the Religious Tract Society in London, that this Society has been formed; and on receiving information of the same, they have voted 25*l.* for their encouragement.

We hear with pleasure that "there are in Stockholm, not a few faithful, zealous preachers of the Cross. Religion is countenanced by the court, and many of the first people among the nobility. Numbers also of the lower classes know and love the Savior." *ib.*

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*Extract from the Minutes of the General Assembly of the Presbyterian Church, May sessions,* 1809.

THE committee appointed to report on the establishment of a society for procuring and distributing religious tracts, reported the following resolution, which was adopted.

Resolved, That, whereas it appears to this assembly, that great and increasing good hath accrued to the church of Christ, by the distribution of small, cheap, religious tracts; it is hereby earnestly recommended, that each synod take measures for establishing as many religious tract societies within their bounds, by the associating one or more presbyteries, asmay be most convenient for this purpose; and that such societies may adopt such plan, for carrying into effect the object of this resolution, as may be most conducive, in their judgment, to this end.

## ORDINATIONS.

INAUGURATION OF DR. GRIFFIN.

THE REV. EDWARD DORR GRIFFIN, D. D, late of *Newark*, (*N. Jer.*) on Wednesday, the 21st inst. was inducted into the office of *Bartlet professor of pulpit eloquence*, in the *Theological Seminary* in *Andover*. The solemnity commenced, with an anthem, by a select choir of singers; the introductory prayer was made by the Rev. Mr. French; the sermon was delivered by Rev. Dr. Spring; the Statutes were then read by Rev. Dr. Pearson; the inaugural prayer was offered by Rev. Dr. Morse; the creed was read by Dr. Pearson to the professor elect, and by him repeated and subcribed; after which he was invested with the privileges and honors of his office, by the president of the board of trustees. The professor then pronounced his inaugural oration; which was followed by a prayer by the Rev. Mr. Dana. At intervals, during the preceding exercises, appropriate psalms were sung, and in the conclusion, an anthem; all which were performed in a style of superior excellence. The benediction by Dr. Griffin.

The day was singularly propitious. The occasion was honored by a numerous collection of people, among whom were a large body of the clergy, and many ladies and gentlemen of distinguished character.

The services being ended, the trustees, visitors, professors, clergy, musicians, and gentlemen in public office, preceded by the students of the *Theological Institution*, walked in procession from the church to the hall of the acadamy, where with social and cheerful feelings, they partook of the bounties of Providence.

☞ *We understand that the sermon and oration, delivered on this occason, both of which were excellent in their kind, have been requested for the press.* Pan.

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Ordained at Bridport, on the 21st of June last, to the work of the gospel ministry, without a particular charge, the Rev Abiel Jones. Introductory prayer by

the Rev. Evans Beardsley;—Sermon, Rev. Samuel Cheever; Consecrating prayer, Rev. Sylvanus Chapin; Charge, Rev. Increase Graves; Right hand of fellowship, Rev. Jedediah Bushnell; Concluding prayer, Rev. Silas Parsons; Imposition of hands, Rev. Messrs. Graves, Chapin, Cheever, and Bushnell.

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Ordained in North Branford, March 1st, the Rev. Charles Atwater, to the work of the gospel ministry. The following gentlemen performed the exercises of the day. Rev. Moses Stuart, made the introductory prayer; the Rev. Samuel Merwin, preached the Sermon from 1 Thess. ii. 19: Rev. Dr. Trumbull, made the consecrating prayer, while hands were imposed, by Messrs. Trumbull, Foot, Elliot, and Smith. Rev. John Elliot, gave the charge, Rev. Timothy P. Gillet, offered the right hand of fellowship, and the Rev. David Smith, made the concluding prayer.

*Evan. Mag.*

Ordained, on Wednesday the 21st June, in the 3d Society in Middletown, the Rev. Joshua L. Williams. The introductory prayer, by the Rev. Evans Johns, of Berlin; the Sermon, by the Rev. Joshua Williams, of Harwinton, (father of Mr. J. L. Williams;) the charge, by the Rev. Mr. Upson, of Kensington; the ordaining prayer, by Dr. Strong, of Chatham; the right hand of fellowship, by Mr. Chapin, of Rockyhill; and the concluding prayer, by Mr. Brace, of Newington. The devotional exercises were fervent and evangelical—the Sermon affectionate—the charge simple and instructive—and the right hand of fellowship animated, impressive and excellent throughout. A large concourse of people were delighted with the unanimity and generosity of this parish, and were rejoiced, in the prospect of their future harmony and love.

*ib.*

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## TO CORRESPONDENTS.

Several Letters forwarded for publication will receive due notice. Our List of new publications is again reluctantly postponed.

Some of our friends have expressed an anxiety to see more intelligence respecting the revivals of religion, which have recently occurred in this State. Were it in our power we should be exceedingly happy to gratify them. But every person must be aware, that we depend on our correspondents for this intelligence. Ministers, in whose societies God has been pleased to grant the special influences of the Spirit in abundant measure, are again earnestly requested to furnish information for the Adviser.

DONATIONS TO THE VERMONT RELIGIOUS TRACT SOCIETY.

By Rev. Thaddeus Osgood, 400 small Tracts.
By a young man, - - - 25 Tracts.